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preme sin is "Contumacy of Holy Church;" and upon the car of the Church descends Beatrice, the immortal image of divine grace. How, through the Church, the individual is lifted into participation with the divine, is the theme of the "Paradise," whose consummation is reached when the soul, "inspired by abundant grace," presumes "to fix its own sight upon the Light eternal."

The only obstacle to spiritual growth lies in ourselves. Goodness divine, which "spurns from itself all envy," is forever shining in ideal beauty and drawing the soul with cords of love. If we do not see the heavenly vision, it is because we are blinded by sin; if we do not press forward toward it, it is because we are clogged by sin. Well, therefore, shall it be with us if we take to ourselves the stern rebuke and exhortation of the grave warden of Purgatory :

" What is this, ye laggard spirits ?
What negligence, what standing still is this ?
Run to the mountain, to strip off the slough
That lets not God be manifest to you ! "

THE HUMAN FORM SYSTEMATICALLY OUTLINED AND EXPLAINED.

BY WILLIAM H. KIMBALL.

In order to carry the matter in view as directly as possible to its normal issues, let us formulate in a way to denote the involved elements :

I.
SENSORY FORM.

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| { | <ol style="list-style-type: none">1¹. <i>Sense-Sense</i> implies an anchorage in the powers of Corporeal Sense; basic power <i>felt</i>, not expressed.2¹. <i>Reason-Sense</i> operates these powers in a way to train, school, and educate them, both in their forms and activities.3¹. <i>Wisdom-Sense</i> operates them in their fullness, both as powers and orderly activities. |
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II.
REASON FORM.

- 1². *Sense-Reason* simply anchors in the powers of Rational Sense; gives a dim *sense* of rational power and attainment.
- 2². *Reason-Reason* operates in the unschooled or partial condition of these powers during educational experiences.
- 3². *Wisdom-Reason* operates in the conditions of Rational Mastery by the powers fully educated.

III.
WISDOM FORM.

- 1³. *Sense-Wisdom* anchors in the powers of Sophial Sense; a dim sense of power by amplest Wisdom.
- 2³. *Reason-Wisdom* unfolds and schools these powers amid the toils and limitations inherent to educational experience.
- 3³. *Wisdom-Wisdom* realizes the power of Sophial Mastery, and is thus the consummating term to the form in view.

The first degree of these powers (1¹, 1², 1³) is innate to the Human Form in primary constitution.

The second degree (2¹, 2², 2³) is inevitable to Human Development, operated by that constitution.

The third degree (3¹, 3², 3³) is necessary to fulfil in human knowledge and power, and fix man in the Divine Mastery to which the primary scale of constitutional sensibility entitles him, and for which development qualifies him.

The first, second, and third elements of *Sense in itself* are indicated by definitions 1¹, 2¹, 3¹.

The three elements of the Reason form *in itself* are indicated by definitions 1², 2², 3².

The three elements of Wisdom *in itself* are indicated by definitions 1³, 2³, 3³.

The initial and static base of the whole form, *as a one*, is indicated by 1¹, 1², 1³.

The whole form, *as one*, in generative toils, is indicated by 2¹, 2², 2³.

The composure or fulness of the whole form in glorified power is indicated by 3¹, 3², 3³.

Thus are seen, under this law of *trinity* as measuring and defining instrument, both the successive and simultaneous order of degrees, both of which are requisite to full thesis, analysis, and synthesis, such as shall prove truly comprehensive and authenticate our survey as positively scientific.

It is a prevailing principle that no element of power is simple and limited to one form of expression. The Human Form being a diversified *One* distinctly constituted in *threefold order*, an element that pervades one degree of this trine pervades all; remembering always that it varies in each degree in strict conformity to the nature of each.

It is clear enough that man, as creaturely subject, cannot *know*, in commanding manner, during the schooling or educational processes inevitable to his minor degree of manhood. Nor can he then, in any respect, realize the needs of his nature as such a subject. He is, at the very first, invested with a full scale of human power by constitutional endowment. But he surely cannot actually realize those powers until they become fully educated, eduved, drawn out, and established to experience. So, it is seen, when he is mainly educated in his minor degree of powers—the degree that plants him in the primary experience of the corporeal scale (1¹, 2¹, 3¹)—his interests and powers are of a very coarse and grovelling nature, however complete they may be in that particular form of manhood.

And we may also see that this Human Form may be very thoroughly educated and empowered in the major degree (1², 2², 3²)—the degree of rational power—and yet have no experience and knowledge of highest realities in supreme Life and Being, as knowledge and experience necessary to complete manhood. It may here be a power in all the range of rational or special science and ethical activities, and still have no gleam of the Light that steadily illumines the maximum degree at *its* amplest realization. For the best light of lower realms can never illumine the higher. It may *illustrate*, as moonlight illustrates sunlight, but it cannot *illuminate*. And only in case the higher is first known can it illustrate *to the understanding*. It is the ministry of lower forms to image or represent, never to directly display, or truly *present*.

So it is seen that we must not only come into a dim *sense* of

the highest, as represented by 1^s, 2^s, 3^s, but we must become educated in its powers—must become fully empowered in it as “the way, the truth, and the life” of Divine Fulness before we can realize the composure and rest to which we are entitled by the indwelling wants and powers of the Human Form as primarily constituted. Then we come into our highest powers of *being*, *knowing*, and *doing*. Then the immeasurable wealth of creative endowment becomes a wealth common to the human experience. Then the minor, who was necessarily held under the rigors of tutelary discipline during the partial, unsettled, and riotous conditions of his powers, takes the position of conscious mastery in Divinely matured Sonship, and becomes the perfect freeman in his own right. For here he becomes rightly qualified, and so is given full possession and use of that to which he was born, and toward which his previous training tended.

Here we come to a distinct understanding of the proposition: “The laws of the human mind are the laws of all things.” We see that the laws of human constitution make it a threefold form of innate, unmanifest power. We see that this time form goes forth, under the rule of Creative Wisdom, in unfolding educational processes amid innumerable rigors, limitations, contrarities, conflicts, and goadings of every kind; and we find that it comes, finally, to its maturity and regal majesty of form and activities in a manner befitting its innate vitality and the glory of Creative Wisdom that thus fashioned and formed it. Under this rule of insight to the laws—(1) of mental constitution, (2) of mental development, (3) of mental maturity in ultimate fulness—we have a clew to the essential “law of all things.” We find a universal law (1) of indefinite unity in potential *being*, (2) of manifest diversity in contrariety in actual processes of *appearing*, (3) of composite unity, diversity in unity in the end or design attained.

So, it is simply the laws of creation that are thus formulated and defined. And they are thus delineated as a code so firm in unitary science that by it all matters of human life and experience may be duly explored and consistently rated; the simplicity and positiveness of the ruling being so marked and real as to make it a rest rather than a tax upon the intellect.

Creation, accordingly, is not a wilful exploit of creative power

operated to project merely physical and animate existences, but it is (1) a reality in essential Being, as uncreated power of Life; (2) it is a series of productive operations of that Being through all the resistant struggles of creaturely selfhood during human development; (3) it is a perfect fruition in those operations divinely consummated, by which the creature himself realizes all the fullness of Creative Being, and reflects his glories continually. The light here found is literally "the Light of the world."

We find, therefore, the ruling principle of the *first degree* of all mind, thought, and things to be that of static unity or repose in innate power; the ruling principle of the *second degree* is that of active contrariety in the productive energies of that power in generative and developing processes; and the ruling principle of the *third degree* is that of composing fullness—of actual consistency so emphatic and real that it not only impresses with the repose and order of its own form, but gives a true insight to all the toils and seeming inconsistencies that were before experienced or observed. Hence, conditions of *mind, thought, or activities* in human experience that carry with them aught of immaturity, inconsistency, confusion, strife, partiality, and distress of any sort, surely betoken uncreated or unfulfilled conditions. They are conditions that are peculiar to the second degree in creative order, are wholly confined to its realm or sphere of operations, and can give no better indication of the real nature and glory of Creative Wisdom than the painter's palette, spread with discordant colors and confused pigments, can indicate the genius of the artist. Only when the canvas becomes duly laden with a consistent combination of those colors in the revelation of a perfect conception of the artist can we read the real glory of his power, and applaud his name accordingly.

So, likewise, Creative Wisdom can only be known and devoutly worshipped *through Created Form consummated*. The Human Form must be Divinely perfected—made to embody and image or reflect, in accordant activities, the infinite glories of the Divine Name—ere Wisdom can be justified of her children.

Perverted or partial vision will look doubtfully upon a creative system that involves the distresses and apparent inconsistencies of the second term (1st, 2nd, 3rd). It will prompt the objection: "With infinite Wisdom and Power in a Creator, how can evil,

with all its dire consequences, come into the creative system? How, if there really be such presiding wisdom and power in the case, were it possible for the evils that stain poor human nature, and fill the world with pains and groans, to come into our experience? Why were there not one steady, *unruffled* flow of the great stream of life from the Creative Fountain?"

Such questionings—common as they are—imply a very narrow field of vision on the part of the questioner. For the present occasion they are sufficiently answered by saying (what a moment of serious reflection will confirm) that, without a projection into states of conscious freedom in a rank selfhood that completely inverts the Creative Wisdom, and begets all the evils and pains inevitable to such unqualified freedom, there could be no actual creature—no conscious otherness than God in any way that would authenticate creaturely subjectivity. At most, there could be nothing above mere instinctual subservience to a power of life that would make the subject only an animate machine, a dead level in living form, minus all power of spiritual assent. Such a form in nature could have animal vitality, but no particle of human spirit—no personality capable of feeling one throb of worshipful regard, and so would be void of all spiritual equipage by which to mount to the empyrean heights of full creation *in the freedom of God*. It could forever lie in mere animal indifference, but could never spring responsive to emotions of Creative Life. For how could a life *naturally* full—full by the mere fact of having been launched—ever aspire to *spiritual* fulness? How, but by *supernatural* endowment in a germ of moral subjectivity which were sure to unfold into conscious spiritual selfhood and the freedom that it carries, could man be the conscious creature of God, and competent to partake of the felicity of God's bounties of Life at last? It were clearly impossible to ascend to the bliss of Divine fulness in any other way. Besides, how were there any other way for an intelligent appreciation of the blessed life than through the afflictions and pains of unblest experience? A bliss that was not defined by its opposite, as an actual experience, would be no bliss to man, for human intelligence is grounded in contraries of experience. Hence, we may surely know that the second creative degree (1st, 2^d, 3^d), with its manifold discordances and pains, cannot be dispensed with. It is the indispensable middle ground

of full creation itself—1st, 2^d, 3^d. Without crucifixion—both in creative and creaturely realms—there could be no glorification.

If a doubt here arise as to the creature's triumph, finally, over the evils that beset and sting him during the developing throes of the second degree, let it be remembered that the Creative Germ inherent to the first degree, as the Eternal Word—"the Life that lighteth every man that cometh into the world"—is a quenchless power that never falters nor yields, however much it becomes inverted or obscured by the overlying human grossness—the darkness that *comprehendeth not*—during the processes of moulding and operating the creaturely life. Rank growth in the corn inverts and obscures the life of the seed-form. Crude materials and the toilsome labors of the artist invert and misrepresent the conception that flamed in his soul as a quenchless vision, and that finally transfigures that material into glorified form. Is the Creative Word less efficient to achieve its infinite designs in its creature than are corn-life and art-genius efficient to their ends? Shame on the thought that deems it possible. All of the visible and invisible powers are tributary to his ends. Natural and Spiritual worlds are both instrumental to his purposes, as natural day and night together serve to carry human powers forward in natural form and functions. Natural and Spiritual worlds are simply tributaries to the Divine Natural.

HUME AND KANT.¹

BY G. H. HOWISON.

I. Hume's question, *How are judgments concerning matters of fact possible by mere reason?* brings to view an element in the theory of knowledge that is neither to be evaded nor dispensed with. Real cognitions, as Hume penetratingly sees, are all dependent on the principle of causality: since, now, the latter is nowhere to be found within the entire range of experience, we come, no doubt, by the new insight that *experience is not an adequate*

¹ Outline of four lectures delivered at the Concord School of Philosophy, in July, 1883.